

Is There a Proven Alternative to Western Science?

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INTRODUCTION

The Western Scientists will answer this question with an emphatic and loud NO! In some cases, their vocal outbursts about any methodology other than their own, can become stifling.

And yet, if one were to gather all of the international facts about research methodologies associated with archaeology, anthropology and the rest of the Western Sciences and present them in a proper forum, would that make a difference in today's acceptance of alternatives to the hard-core Western Science methodology. Unfortunately, the science community is averse to accepting alternatives or even acknowledging that the facts may prove them wrong.

Charles C. Mann probably did more to open the eyes of society about western scientific study than anyone before him. In his bestseller book, *1491, New Revelations of the Americas Before Columbus*, he single-handedly changed history as we knew it. A summary of Mann's book stated how a new generation of researchers had come to new conclusions to include:

- In 1491 there were probably more people living in the Americas than in Europe
- Tenochtitlan, the Aztec capital was far greater in population than any contemporary European city. It even had running water and clean streets unlike European cities.
- The earliest cities of the Western Hemisphere were thriving before the Egyptians built the pyramids.
- Pre-Columbian Indians in Mexico developed corn by a breeding process more sophisticated than had ever been used before or into the following centuries.
- Amazon Indians learned how to farm the rain forest without destroying it.
- Native American's transformed their land so completely that Europeans arrived in a hemisphere already massively landscaped by humans.

The references in Mann's book number in the hundreds providing conclusive proof that what he had found was true. But the theories of historians and the scientific community mostly remained unchanged. Many historical authors including Samuel Eliot Morrison concluded that the Indians "had created no lasting monuments or institutions in America." The main textbook that had been used in our classrooms written by professors from Columbia University stated in the 1987 edition of *American History, A Survey* that, "For thousands of centuries - centuries in which the human races were evolving, forming communities and building the beginnings of national civilizations in Africa, Asia, and Europe – the continents we know as America stood empty of mankind and its works."

So, what has to be done to begin a dialog among the research communities to open the doors to all techniques and methodologies in order to expand our understanding of historical cultures? We doubt that any broad brush gathering of academia and other research communities covering the enormity of history can ever be accomplished. However, perhaps one could begin by focusing on a small part of this problem by dealing only with research on Native American Culture.

NATIVE SCIENCE

Native Science is one alternative whose merit should be considered for use in investigating Native American historical sites.

Dr. Leroy Little Bear, Blackfoot Indian, and Dr. Gregory Cajete, Pueblo Indian, have been the leaders in developing and proposing the use of Native Science for research of Native sites. Dr Little Bear was the professor of Native American Studies at Lethbridge University in Alberta Canada from 1975-1996 and developed the Native American Program studies at Harvard University from 1998-1999. Dr. Cajete is currently the Director of Native American Studies in the College of Education, University of New Mexico with over 40 years of teaching education on Native Studies. He is the author of the book, *"Native Science: Natural Laws of Interdependence"* published in 1999.

Dr. Little Bear wrote in the forward to Dr. Cajete's book:

"Science has been and can be defined many different ways depending on who is doing the defining. But one thing that is certain is that "science" is culturally relative. In other words, what is considered science is dependent on the culture/worldview/paradigm of the definer."

Dr. Cajete defined Native Science as a "wide range of tribal processes of perceiving, thinking, acting, and 'coming to know' that have evolved through human experience with the natural world."

Native Science is:

- Being connected to the environment in a holistic way including spiritual,
- It is subjective; it is sensing the energy of the place; it is reading the signs,
- It uses Qualitative and Empirical Data, and
- It pays attention and listens to the tribal elders.

Native Science is living close to the earth and observing changes in the environment and animal behavior over time. Through these long-term observations, conclusions can be reached on what changes are occurring in the environment of a place. The spiritual aspect of Native Science may be the hardest to comprehend for non-Indians. Things that can't be understood by our sensory abilities are not accepted easily. Mankind like things to be orderly and understandable. For us, after working with tribal elders for over a decade, it has become easier to be open to what the spiritual world will let us know regarding Native American sacred sites.

Don Hill interviewed Dr Leroy Little Bear as they walked about Writing-on-Stone Provincial Park in Alberta, Canada in 2008. His article, published in *Alberta Views*, was titled *Listening to Stones*. In that article, Dr Little Bear shared his view of the spiritual connection to place. He told Don Hill that, "The native paradigm consists of several key things. One of them is constant motion or constant flux. The second part is everything consists of energy waves. In the Native world, the energy waves are really the spirit. And it is the energy waves that know. It is not you who know, it is the energy waves that know. You know things because you we are also made up of energy waves. or a combination thereof."

As they walked about the park Dr. Little Bear share his view of the stones in the park and what knowledge they could share if they were open to sharing. Dr Little Bear said, “Think of their age. The stuff they must know! Yet the “teaching rocks” are somewhat careful about sharing their counsel. When I first visited Writing-on-Stone as a young man in the 1970s, I sensed there was a whole lot going on here that I could not get my head around. Like a stranger, they will not sit down and tell you everything immediately. Only when the rocks begin to know you will they tell you their story.”

The Mountain Stewards Indian Cultural Heritage Program has adopted Native Science as our primary means for researching Indian sites. The majority of us are not Native American by blood. For the most part, we do not have the innate ability to sense the energy of a site and to extract knowledge. We must use a crutch to connect to the environment. That crutch is dowsing. Dowsing has long been used to locate underground water, graves and more. What has been found more recently is the fact that dowsing can sense the energy of a place and through that sensing, we can begin to read the signs and gain knowledge about that place.

Throughout the period of 2016-2018, our program of research using Native Science has documented more sacred sites than had been done in the previous decade of research. And the effort is accelerating as our knowledge about using the methodology of Native Science increases. Tribal sites, especially village sites that remained previously unknown have been discovered and documented. Migrational stories of tribal movements have been discovered and reported on. Using this methodology, the following sites have been successfully documented in the past three years:

- Creek and Cherokee Village Sites, Big Canoe, Jasper, GA
- Creek Village site, Bent Tree, Jasper, GA
- Ceremonial Burial Sites Big Canoe and Bent Tree GA
- Track Rock, GA
- Judaculla Rock, NC
- Creek Ceremonial Site, Sharptop Mt., GA
- Creek Village and Ceremonial Burial Site, Burnt Mt, GA
- New Cowee Cherokee Village, Jasper, GA
- Huntoweekee Creek Village, Dahlonega, GA
- Little Chotee Cherokee Village, Helen, GA
- Saute-Nagoochee Cherokee Village, Saute, GA
- Alex Mt. Ceremonial Creek Site, Toccoa, GA
- Long Hair Cherokee Village, Toccoa, GA
- Catawba Village and Ceremonial Sites, Chester, SC
- Lindal Mill Creek Village, Lindal, GA
- Etowah Cherokee Village, Rome, GA
- Enestanaree Creek Village, Calhoun, GA
- Cherokee New Echota and Ceremonial Sites, Calhoun, GA
- Cherokee Red Clay and Ceremonial Sites, Red Clay. TN
- Cherokee Rock Village, Manchester, TN

- Tombecbe Choctaw Village, Epes, AL
- Black Warrior Creek Village, Sipse, AL
- Turkey Town Cherokee Village, Centre, AL
- Cherokee Rock Village, Sand Mt., AL
- Lanudshi Apala Hillabee Creek Town, AL
- Shawnee Sacred Healing Site, Dumor, KY
- Chehaw Creek Village, Leesburg, GA
- Old Chattanooga Creek Village, GA
- Creek Mother Town, Alvaton, GA
- Cherokee Deer Clan Ceremonial Healing Site. Free Home, GA
- Comanche Village Site, Waco, TX
- Comanche Village site, Easterly, TX
- Waco Indian Village Site, Waco, TX
- Ute Site, Sedalia, CO
- Comanche Site, Conifer, CO
- Comanche Site, Evergreen, CO
- Ute Sacred Healing and Council Site, Conifer, CO
- Arapaho Council Site, Conifer, CO
- Comanche Sacred Site, Aspen Park, CO
- Ute Sacred Site, Indian Hills, CO
- Ute Sacred Site, Falcon Park, CO
- Cheyenne Sacred Site, Falcon Park, CO
- Ute Sacred Sites, Three Sisters Park, Evergreen, CO
- Cheyenne Sacred Site, Evergreen CO
- Ute Sacred Site, Golden, CO
- Multiple Ute Sacred Sites, Black Forest, CO
- Wyandotte Village, Black Forest, CO
- Sacred Ute Site, Pueblo CO
- Chaco Canyon Sacred Healing Site, NM
- Yamasee and Uchee sites in GA and AL
- Hitchiti sites in GA & AL
- And many more

PARANORMAL RESEARCH

The literature is full of articles, studies and books on paranormal phenomenon. Of all of that material, probably the best research has been done by Stephan Schwartz. His efforts have documented over a century of research that has gone on that, collectively, should have changed the paradigm of western science. His book, *The Secret Vaults of Time* published in 1978 is a collection of some of the research done using paranormal techniques to locate archaeological sites internationally. The success of these research studies is astounding.

It seems that one of the most important facts detailed in Schwartz's book is that research in alternative means to Western Science has been on-going for decades in Europe. This information, which could have been incorporated into the US academic studies, was not. Schwartz stated in his book that, "A vast body of literature began to grow up, produced by some of the best minds in Eastern Europe. By 1971, this interest has escalated to a point where, in March, researchers from forty separate institutions, and fourteen cities, gathered in Moscow for a conference. There some fifty abstracts on the use of dowsing and its application in scientific research were presented."

Why this research was ignored by the proponents of Western Science is beyond comprehension. Although Western Science ignored these research facts, the US Intelligence community and that of the Soviet Union, engaged in the Cold War, saw this research as a possible means to improve the way they gathered intelligence. One of the early terms used for this research was called "Biophysical Method." Other terms used, and more common today, are "psychic archaeology" and "forward or remote viewing."

In the United States, the CIA and the U.S. Army hired the Stanford Research Institute to begin research on the benefits of paranormal phenomenon. In the early 1970's and continuing into the early 1990's, **Project Star Gate** was started to "Provide an overview on Remote Viewing focusing on definitions, operations, management, participation, benefits, primary and secondary methodologies, categories of tasking, and operation methodology." Pushing the limits of this phenomenon for intelligence purposes may not have been the best spent money but it did get results. These studies included research on secondary methods of forward viewing including dowsing, psychometry and clairvoyance. Although **Project Star Gate** continued for 20 years, it did not achieve sufficient results to warrant its continuation and the program was declassified in 2000. The Russians has a similar effort underway but no knowledge of its results is known.

Schwartz detailed the phenomenal results of several early paranormal researchers in his book, *The Secret Vaults of Time*. One of those was Major General James Scott Elliot. After he retired from service, General Elliot looked for something to do keep himself from getting bored. What he found was dowsing and he describes himself as a "practical dowser." Practical dowser is far from sufficient in describing what General Elliot achieved in his retirement career. Schwartz wrote, "A fifteen-century grain-drying kiln, a Roman encampment, a Bronze Age crematorium, and a five thousand-year-old possible precursor to the fabled Stonehenge – all of these were unknown until an older gentleman with abundant energy pinpointed their location using nothing more than a little metal rod or a swinging pendulum and then proved he was right by excavation." Any one of Schwartz's detail accounts of previous archaeological studies done using paranormal techniques should have, at least, gotten attention by Western Science but again the facts were ignored.

J. Norman Emerson

In chapter four of his book, *The Secret Vaults of Time*, Schwartz told the story of J. Norman Emerson, Senior Professor of Anthropology, University of Toronto, who is considered the “father” of Canadian archaeology. He began the chapter relating a bombshell statement that Emerson made at the March 1973 gathering of Canadian archaeologists. At that meeting Emerson said: “It is my conviction that I have received knowledge about archaeological artifacts and archaeological sites from a psychic informant who relates this information to me without any evidence of the conscious use of reasoning.” Emerson’s psychic friend was George McMullen who helped Emerson discover many archaeological sites throughout Canada. McMullen also helped Schwartz in his experiments in Alexandria, Egypt.

SCHWARTZ PROVEN EXPERIMENTS

Stephan Schwartz began his experiments into paranormal research in 1977. He wanted to determine if archaeological sites could be found using psychics coupled with western science researchers in archaeology and anthropology.

Project Deep Quest -1977

In **Project Deep Quest**, Stephan set out to prove that he could find an unknown shipwreck near Santa Catalina Island in California using forward viewing and then an underwater search to locate the shipwreck. He chose eleven people who had psychic abilities to pinpoint the shipwreck giving them only a sea chart of the area around the island and asked them to pinpoint where the wreck could be found and to describe it in details enough that when they found it, it could be proven they had the right ship. The psychics all located the wreck in a general spot on the sea floor. Using a submersible from the University of California Marine Sciences Laboratory on the island, Schwartz sent some of the psychics on a submersible trip to the bottom. They searched an area near the site where the psychic had predicted the wreck to be. They located a shipwreck where they had told it was. Further, the ship wreck was, as one of the psychics had described, a unique type of ship with specialized equipment. Also, one of the psychics had described a large rock that would be found on the ship as well as its size. The rock, just as it was described, was resting squarely on the ship’s deck.

The Alexandria Project – 1979-1980

With the success of **Project Deep Quest**, Stephan undertook his second expedition to determine if Forward Viewing and Archaeology could be used to discover unknown locations of historic sites in Alexandria, Egypt. Again, he employed a number of psychics to identify on maps of Alexandria, Egypt the locations of important archaeological sites prior to them going to Egypt. With that data, he employed Egyptian archaeologists and members of the Egyptian academic community to work with him in validating the psychic’s forward viewing results. He also gained the cooperation of the Egyptian government in conducting the search for the possible archaeological sites. That effort

resulted in the first modern mapping of the Eastern Harbor of Alexandria, and the location of numerous shipwrecks covering many centuries. Also, the Emporium and the Timonium, Mark Antony's palace in Alexandria; the Ptolemaic Palace Complex of Cleopatra; the remains of the Lighthouse of Pharos, one of the seven wonders of the ancient world; and a major civic building in the nearby buried city of Marea were located. The locations of all of these previously undiscovered sites had been predicted by the psychics and located with the help of the Egyptian archaeological community.

Project Brig Leander, Grand Bahamas Banks – 1987-1988

The armed American Brig *Leander* sunk off the Grand Bahamas Banks in April 1834 and any location of where it lay was lost to history. Schwartz decided he could find it and employed his Forward Viewing methodology to locate the wreck in 1988. He secured permission to search an area of 1,500 square kilometers from the Bahamas government. He narrowed that search area down to a consensus location described by twelve remote viewers which was about 11.81 square kilometers and then narrowed it down to 5000 square feet. His group found the *Leander* within five hours of searching the bottom. Normal underwater searches take days to months to locate the object in question. Bob Ballard and his team searched for about a month to locate the *Titanic* and he knew where to look. Other underwater searches have taken that long or longer. Several commercial airlines have disappeared in the last few years and most of them have never been located. Perhaps the services of some forward viewing psychics should be employed.

OPEN-CLOSED MINDINNESS

Considering the wealth of information about the use of paranormal phenomenon used in research over the past century and particularly in the past fifty years, one would think that this methodology would be fully accepted as support for the hard-core methodologies of Western Science. If one considers the amount of money and time that could be saved in joining the people involved with Forward Viewing and Western Science, an immediate start would seem to be a no brainer. Yet, the facts are just the opposite. Within the US, the opposition to acceptance of alternatives or supporting methodologies to Western Science has been met with vocal and adamant resistance.

Academia

Schwartz wrote in his book that J. R. Swanton, the reknown Ethnohistorian and former Chief of the Bureau of American Ethnohistory, Smithsonian Institute came out of retirement in 1952 and published a letter to his colleagues stating, "A significant revolution which concerns us all is taking place quietly but surely is a related branch of science. It is not being met in an honest, a truly scientific manner." What he was referring to was psychic archaeology. That may have been the spark that allowed some papers to be accepted for and presented in professional conferences. Although Professor Emerson, father of Canadian Archaeology had published his first paper on psychic archaeology in 1973, not much had occurred since until Dr. Clarence Weisant published his paper in 1959 on his experience with an archaeological dig in Mexico. The success of that dig

was based on psychic informants. That led to a symposium in 1974 called the Rhine-Swanton Symposium on Parapsychology and Anthropology. According to Schwartz, the symposia was greeted with some acceptance and some boos by the attendees. While progress is being made on open mindedness, it proceeds at a slow pace.

In the early 1970's, I was teaching a new discipline, Ocean Engineering, in a government school graduate studies program. At that time the theory of Plate Tectonic was beginning to be heard. The criticisms were somewhat vocal by some of the geological academic community. Today, fifty years later, the theory is no longer debated but accepted as a fact. Max Planck, Nobel Prize winner for Quantum Physics, said that new ideas are generally not accepted by the current generation of scientists. You have to wait till the current generation dies and let the next generation move in to adopt new theories.

While there is still a lot of dissention in the ranks of the academic community on paranormal phenomenon, there is a glimmer of hope for change. Two dissertations have been published in the last several years in which the academic community allowed some acceptance of the unknown world involving spiritual things to be published. Ryan Koons of the University of California published his dissertation in 2016, *Dancing Breath: Ceremonial Performance Practice, Environment, and Personhood in a Muskogee Creek Community*. Lee Bloch from the University of Virginia published his dissertation in 2018, *Sweetgum's Amber: Animate Mound Landscapes and the Nonlinear Longue Durée in the Native South*. Both of these dissertations studied the ethnohistory of a group of Muskogee Creek descendants whose who hid in plain sight from the forced removal in Northern Florida. They continued to practice their native culture as it was done 200 years previously. Spiritual aspects of that culture were observed and reported on in both dissertations. While we have not made an extensive review of dissertations, these two seem to be a leading edge of change in the academic community.

Government

Many cultural sites are under the control of state and federal park managers and state archaeologists. It is difficult getting them to understand that the existence of Native American sites and their need for protection and preservation is critical. However, many of these employees have been educated in academic institutions where they were taught that paranormal phenomenon was not a science and therefore was unacceptable for scientific research purposes. Thus, any presentations of research findings on sites using other than hard core science meets with skepticism or down-right rejection.

We have met a few park rangers and other government employees eager to learn about alternative research methods, but they are few in number. For the most part, they roll their eyes or they reject you immediately. If the Native American cultural sites are going to be preserved, this mindset needs to change and change quickly.

As an example, the Colorado State Archaeologist, rejects any work accomplished other than by her list of approved archaeologists. Thus, the recognition of Native sites is being impacted greatly

by her short-sighted policy. This policy results in many authentic sites being put in jeopardy of being lost in the near future. With a limited list of approved archaeologists, limited funding and a slow process to finding Native sites following Western Science methodologies, progress is going to continue at a snail's pace.

Media

At one point the editor/publisher of *Georgia Backroads* magazine wrote a critical review article about the Mountain Stewards Trail Tree Project. He selected several trees that were not Indian Marker Trees and declared these trees would be ones the Project would declare Marker Trees. He went on to write a review of how idiotic the people in the Project were to be making assumptions about the work of the Native Americans. Hours of videoed interviews with Elders from several tribes discussing the Marker Trees, as well as copies of reams of historical research that had been done to show that the trees were legitimate were offered to him. Not wanting to let the facts get in his way, the editor refused to review the data and ignored the offer because it was contrary to his opinion. A letter to the editor was published refuting his claims, but the damage was done. Being ill-informed and presenting truth as un-truth by the press has negative impact on all who read the article.

Schwartz experienced similar experiences with the press. When he began offering technical papers to academic conferences on his proven experiments in locating archaeological sites using paranormal and archaeological techniques, newspapers and others attacked providing a critical skeptic review of his work. Even when he offered to share the video documentation that was done for each experiment, the press ignored it or changed their attack to discredit his work. No one took time to read the voluminous amount of data gathered to prove his conclusions. It seems that it is usually better for the press to be skeptical and extremely critical of any conclusions reached than to be open-minded and willing to learn about new president - setting research.

The academic community also weighed in on the critical reviews by assigning one of its own to write an article on Schwartz's work. Dr. Marshall McKusick, Professor of Anthropology, University of Iowa, wrote in *Archaeology Magazine* that it he "believes that such claims can not go unchallenged." Without ever asking for copies of the data or reviewing the hours of video, McKusick wrote a highly critical and skeptical article to discount any of the work done by Schwartz and his teams.

CONCLUSIONS

The facts speak for themselves. Western Science in the US has ignored extensive research conducted beyond our borders and some research efforts within. It has been over fifty years since reports of using paranormal research in support of archaeological studies have been recorded and yet, there is still skepticism.

Our work and that of our colleagues across the US continues but without the financial backing that Schwartz and others had. Their work determined the location of the archaeological site and then they "dug" to confirm their findings. We on the other had can locate the sites but do not have the wherewithal to confirm those findings. Perhaps in the future, there can be a joining together of

both the Native Science and Western Science communities to prove the usefulness of dowsing as a tool to expand, enhance and to greatly increase the knowledge bank about Native American archaeological sites.